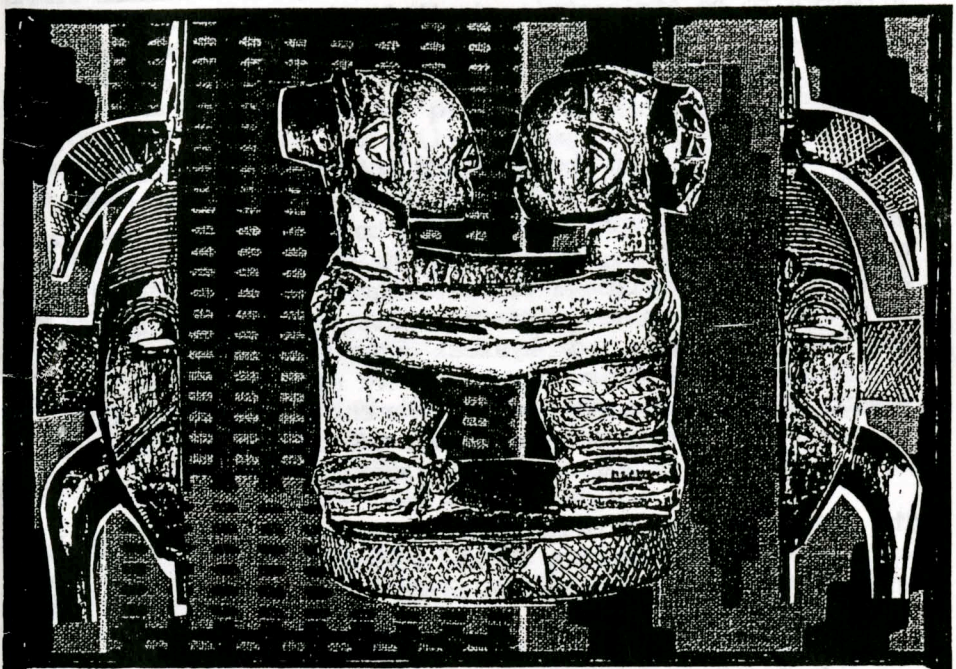
ARAMBE FLAME

VOL. XVIII No. 9 September 1997



In This Edition:

Guest Commentary: Why Is It That So Many Of Us Continue To Use The "N" Word; **Commentary:** Pan-Africanism And Identity; **From Other Sources:** Drug Treatment Facility Fosters Optimal Living, Book Fair In Zimbabwe, Court Rules Against "Dark & Lovely," Arab/Islamic Participation Becomes Issue at '97 African/African-American Summit; **Africentric Crossword Puzzle;** Kuumba: "Venus"; **Announcements; Back In Time**

HARAMBEE FLAME EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we week to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., the nations of Africa, and elsewhere. In "Commentary," we offer analysis of and views about current events and developments.

We encourage you to send your comments, essays, poems, etc. to HARAMBEE FLAME; Harambee Afrikan Cultural Org.; P.O. Box 2500; Lincoln, NE.; 68542-2500.

GUEST COMMENTARY

Historically speaking, European supremacists used the "N" word to designate people of African ancestry as less than human beasts, fit only to serve their masters, and through the enslavement of our ancestors, they forced them to accept it. Today, when we voluntarily call each other the "N" word, not only do we show a lack of self-respect, we also insult our ancestors who had no choice but to accept it. Its also a sign that our minds are still under the control of our oppressors.

How we treat each other depends a lot on what we think about each other. To have survived our history, we have proven that we are a very special people. We have endured cruelty beyond description, and still we rise. We should honor each other and our divine struggle for dignity too much to ever refer to ourselves using the "N" word.

As long as we give credibility to the use of the word, many of our people will have an excuse to act out its meaning. No matter what any of us say about how tight we are with our "Ns", there is a historical pattern of low down, disrespectful behavior that is representative of the real meaning of the word that is subconsciously reinforced every time we use it. Besides, if we continue to accept the use of the word by our people, how can we justify getting so upset when other people use it against us?

The lack of unity, and much of the self-destructive behavior amongst our people are direct results of so many of us actually thinking of ourselves as being the "Ns" that our oppressors, through their practices of slavery and systematic racism, intended for us to be. Simply put, many of us call each other the "N" word because many of us think we are "Ns", and accordingly, many of us who think we are "Ns" act like we think "Ns" are supposed to act. To be free, we have to face the truth. Sometimes the truth hurts. And we can't be free and think we're "Ns" at the same time.

Just imagine how much better our behavior would be towards each other if none of us would dare think of each other as being the "N" word. The very simple, self-respecting act of our refusing to call each other the "N" word will

light up the divine spirit in our people and move us towards healing self-love and unity. This much we owe to our ancestors.

This message has been brought to you by **Peacemaker One Foundation, Inc.**, and is being featured in African-American oriented media throughout the USA. My dear people, with the Creator's help, and yours, this message will work! For more information, contact:

Peacemaker One Foundation, Inc.
P.O. Box 1707
N.Y., N.Y. 10037
(212) 862-2458

Editor's note: We received the above from Brother Samuel Saleem, President of Peacemaker One Foundation. As an addendum to his appeal, we present the following on the history of "nigger."

When the first Africans arrived at Virginia in August 1619, they were initially accorded an indentured servant status similar to that of most Virginia colonists. In two letters, John Rolfe, Secretary and Recorder of the Virginia colony, reported on the arrival of the Africans. One letter stated that a Dutch man-of-war "brought not any thing but 20. and odd Negroes, which the Governor and Cape Marchant bought for victualles." The other letter, describing the same event, stated: "[A]bout the last of August, came in a dutch man of warre that sold us twenty Negars."

Source: SHADES OF FREEDOM: RACIAL POLITICS AND PRESUMPTIONS OF THE AMERICAN LEGAL PROCESS by A. Leon Higginbotham, Jr.

COMMENTARY

On pages 7 and 8 appears "Arab/Islamic Participation Becomes Issue At 1997 African/African-American Summit." The article from which these passages were excerpted addressed more issues than these excerpts reflect. Among other things, it gives some historical background on the summit movement and Leon Sullivan's experiences and attitudes which led him to organize the four summits that there have been so

far, how the movement has succeeded in getting middle-class Africans of U.S. birth interested in and involved with Africans in the Motherland, etc. The passages that appear (above) were selected because they raise questions that those of us who consider ourselves to be pan-Africanist need to resolve.

According to the article, Leon Sullivan, as primary organizer and philosophical leader of the summit, purposely limited the participation in and focus of the summit to "black" Africa, believing that "black" Africa is often ignored and its needs disregarded. Acklyn Lynch, on the other hand, raises the question of whether we should be making distinctions between Africans based on skin color or shade. At the same time, Dr. Abdul Alim Shabazz states that Muslims have played important roles in the history of Africa and objects to Sullivan's alleged limiting of their members at the summit. He suggests that Sullivan may have been heavily influenced by those of Christian faiths, with anti-Muslim agendas.

All of this brings us to the basics: What and who is an African? Does being born in Africa; having Nigerian, Angolan, South African, or other African national citizenship make one an African? If so, is the former president of "Scuth Africa"(Europeans' name for that nation), F.W. deKlerk, an African? Are people in the U.S. who are of African ancestry not African because we weren't born in Africa? If an athlete, for example, who was born on the African continent, moves to, say, Germany or Sweden to take advantage of high-tech training facilities, does he become a German or Swede?

Much of the current anthropological and related evidence points plainly to an African origin of the whole of the human race. This evidence has been piling up for at least the past seventy years or so. And it ranges from skeletal finds; art, artifacts, and tools; to DNA testing results. Most recently, foot prints, estimated to be 117,000 years old, were found in South Africa. Those who have studied the prints maintain that they are of a woman of the modern human type(homo sapiens sapiens). This evidence bolsters the idea that Africa was not only the first home of pre-human types, going back to between two million and four and a half million years ago, but the first home of modern

humans, going back to between around a hundred thousand and maybe as many as three hundred thousand years ago. In a valid sense, then, it can be said that all human beings are African.

But human history has complicated this matter. Around five hundred years ago, Europeans introduced the world to a kind of color-consciousness by which people of a certain color ("white") were deemed by these same folks to be superior, by nature, to those of other colors. This, not accidentally, coincided with the birth of color-based chattel slavery, color-based colonialism, and other facets of a "new" world order that has been with us ever since. To distinguish themselves from the rest of humanity, some Europeans ("whites") identified that part of the continent of Asia that was populated by pale folks and **imagined** into existence a "continent," which we now know as "Europe." With concepts such as "white man's burden," "manifest destiny," "making the world safe for democracy," etc., Europeans gradually learned to quit bloodying each others' noses enough to concentrate on "discovering" other people's lands and fattening themselves off those lands' resources.

Facing European "explorers," "pioneers," armies, and missionaries armed with a "white" supremacist ideology, the people of Africa, Asia, the Americas, and elsewhere had to broaden the scope of group solidarity.

The indigenous people of Africa, of Asia, of the Americas, and elsewhere found themselves under assault by European "discovers," missionaries, traders, armies, etc. and eventually figured out(and, in some cases, are still figuring out) that identifying only with their individual clans or ethnic groups("tribes") was an insufficient response to aggression by the English, Spanish, French, German, and/or other European nations. Besides, operating from their "white"-skin supremacist frame of mind, Europeans were lumping people together on the basis of such physical traits as "black" skin, "yellow" skin, slanted eyes, etc. In the eyes of Europeans, Ashanti, Gikuyu, Zulu, and other African ethnic groups were simply "blacks" or "niggers." The native people of the Americas - whatever their ethnicity - became "red savages." People of color in general - being non-Euro-

(Cont. on page 9)

FROM OTHER SOURCES

Drug Treatment Facility Fosters Optimal Living, Using Africentric Principles

"Replacing despair with hope, ignorance with knowledge, and spiritual emptiness with faith, the F.O.L.U.K.E. program exists to help restore shattered lives...FOLUKE is an acronym standing for Fostering Optimal Living through Unity, Kuumba & Ethnicity. It is also a Yoruban word, a Nigerian language, which means 'Placed in God's Care'.

"Begun in 1994, FOLUKE is a progressive drug treatment facility which provides holistic treatment within the inner-city and incorporates a variety of treatment techniques utilizing Afrocentric principles. The goal is to provide long-term residential therapy to people who have been alcohol and/or drug abusers, keeping them substance-free while motivating their re-entry into the general community as healthy and contributing members...

"Recently, FOLUKE center recognized the success of their 1997 class at a graduation ceremony held at the First Church of God, 115 Wilson Ave. Mistress of Ceremonies for the well-attended event was Nancy Jones, Executive Director of W.A.I.T.--Working Against Illness thru Treatment. The FOLUKE Center is operated by WAIT in conjunction with Project Linden and the Africentric Personal Development Center..."

-from "FOLUKE Graduates Prepared For Life," page 3A, Aug. 7 THE CALL & POST(Columbus, OH.)

Book Fair In Zimbabwe Results In Formation of Pan-African Booksellers' Associations

One of the most significant accomplishments of the recently ended Zimbabwe International Book Fair is the formation of the Pan African Booksellers' Associations(PABA), which represents book-sellers on the African continent. The association is made up of booksellers and associations from 16 countries and their main objective will be to promote and develop book selling, provide training for marketing the materials, as well as assist in the provision of infra-

structure throughout the continent. The association's chairperson, Gert Naude, says,...PABA sees itself as a facilitator in promoting viable book industries while establishing training schemes. It will look at standardizing book ordering procedures and supplier relationships and discounts given to trade..."

-from "Booksellers Association Formed," page 2, Sept. 10 N.Y. AMSTERDAM NEWS(N.Y., N.Y.)

Court Rules Against "Dark & Lovely" In Fraud And False-Advertising Suit

"In a major victory in the ongoing products liability lawsuit against Dark & Lovely hair products, a California Superior Court judge has ruled that consumers could receive punitive damages from Carson Products based on false advertising and other claims. Civil rights attorney Kay McKenzie's claims have survived more than two years of procedural hurdles and other obstacles thrown up by the manufacturer.

"McKenzie requested punitive damages for fraud and false advertising, on the grounds that the manufacturer intentionally misrepresented its coloring product as safe for use within a reasonable time after purchase. Carson Products admitted that before the consumer can 'shampoo in' its hair color, the consumer is absolutely required to patch-test the product for three days prior to application.

"McKenzie argued that this abnormally long time should be prominently displayed on the outside of the container where a purchaser can readily see it before making the purchase. The lawsuit claims that Carson's failure to display this unique requirement amounts to false advertising and fraud...

"Carson has plants in locations as distant as South Africa, and their product lines include Dark & Lovely, Excelle, Beautiful Beginnings, Dark & Natural and Let's Jam...

"Numerous marketing schemes make use of African-American music and slang. Carson's recent Let's Jam campaign is one example; others are the names given to products such as TCB and Right On. Some mainstream conglomerates have

even incorporated kente cloth patterns on packaging and used names like African Pride and Royal Crown in attempts to attract a growing overseas market...

"Recent articles published about Carson Products display well-known Blacks in upper management positions. But when the lawsuit was filed two years ago, **Carson Products was privately held by a white owner who still used the term 'Negro' to refer to his African-American customer base...**

"..many African-American consumers injured by Dark & Lovely and Magic Shave have not filed complaints or lawsuits because they believed they were being protective of a struggling African-American company.

"Activists Dick Gregory and Minister Ava Muhammad have added their names to a growing list of people calling for a boycott against Dark & Lovely and other Carson products..."

-from "Awards Likely In Dark & Lovely Suit," page 10, Aug. 28-Sept. 3 N.Y. AMSTERDAM NEWS

Arab/Islamic Participation Becomes Issue At 1997 African/ African-American Summit

[From July 21 to 25, the 4th African/African-American Summit was held in Zimbabwe]

"[There was a] relative absence of Muslim participation from either side of the Atlantic Ocean at this year's summit...

"Several of the Muslims in attendance--including Dennis Rahiim Watson of the National Black Youth Leadership Council and Dr. Abdul Alim Shabazz, professor of mathematics and Department Chair at Clark College-Atlanta University, expressed their disappointment at the exclusion of others of their faith.

"'Rev. [Leon] Sullivan is conscious of the role of Islam in the history of Africa and the development of Africa', Dr. Shabazz told THE FINAL CALL, 'however many of his helpers are more, say, traditionally-oriented Christians and are not as sensitive to the need to be as inclusive of Muslims...

"For his part, the Rev. Sullivan does not intend to revise the Summit focus to add countries from mostly Islamic northern Africa--'Arab Africa'--even though representatives from Algeria and Egypt attended this year as observers...

"'My focus is Black Africa. Black Africa'! Rev. Sullivan told THE FINAL CALL emphatically. 'Black Africa has been shoved off to the side, and they're the ones I'm trying to elevate now.

"'But what we now need is a cooperation, and I'm developing linkages. But for the next few years, the focus is going to be on Black Africa...'

"Dr. Acklyn Lynch, professor of History at the University of Maryland at Baltimore, is not a Muslim. He feels 'torn', however, about several of the contradictions he observed in the Summit's victories compared with its shortcomings...

"'From day one I was very perturbed over the notion of 'Black Africa', however,' said Dr. Lynch, who hails from Jamaica. 'Either we're all Africans or we're not all Africans...Who is defining Black Africa? Is it U.S. foreign policy?...And how are you going to accept white South Africans, like (white) Rhodesians and don't accept Algerians? Frantz Fanon (and) the Algerian revolution was the center of inspiration to all of Africa. How do you cut off yourself from those centers of inspiration?'...

-from "The African-African American Summit 1997: Forging A Future For The Motherland," pages 12 and 29, Aug. 26 THE FINAL CALL(Chicago, IL.)

pean and non-Christian - became "pagans," "heathens," "idoloters," etc. And, in varying degrees, they lumped themselves together as "whites"/superiors.

Over time, through travel and advances in communications means, the reputation of Europeans spread so that people all over the globe learned of their greed, dishonesty, ruthlessness, and fire power. In recent times, we've witnessed the birth of such organizations as the Organization of African Unity; American Indian Movement; and, more recently, the African-African American Summit Movement. There have been and continue to be efforts to forge unity among groupings of people of color, as protection/weapon against domination or continuing domination by Europeans.

In the process of enlarging the size of the group in which we seek solidarity, we Africans have learned a great deal about cultural and historical commonalities that we have. We've learned and are learning that these commonalities are not necessarily cut by national, regional, or continental boundaries. But at the same time, we've also learned that a number of non-African influences have altered and, in some cases, destroyed aspects of many Africans' Africentric consciousness. There are Africans in the U.S. who see themselves as "niggers," Africans in Egypt who see themselves as "Arabs," Africans who see themselves as "Christians" or "Muslims," for example, before they see their Africanness.

Referring back to the article on the '97 Summit, we have Abdul Shabazz saying, "Rev. Sullivan is conscious of the role of Islam in the history of Africa and the development of Africa." Hopefully, Sullivan does have such an awareness. Presuming he does, he has to be conscious of the fact that Arabs brought Islam into Africa and that Islam often served as a unifying and stabilizing force; has to be conscious of the role that Arabs played in the developing and cultivating of West African science and scholarship in the times of the kingdoms of Ghana, Mali, and Songhai. At the same time, he must also be aware of the Arab and Muslim role in the slave trade and of the fact that, while many Africans accepted Islam because of the spiritual and other value they found in it, many other Africans "converted" to Islam at the point of the sword.

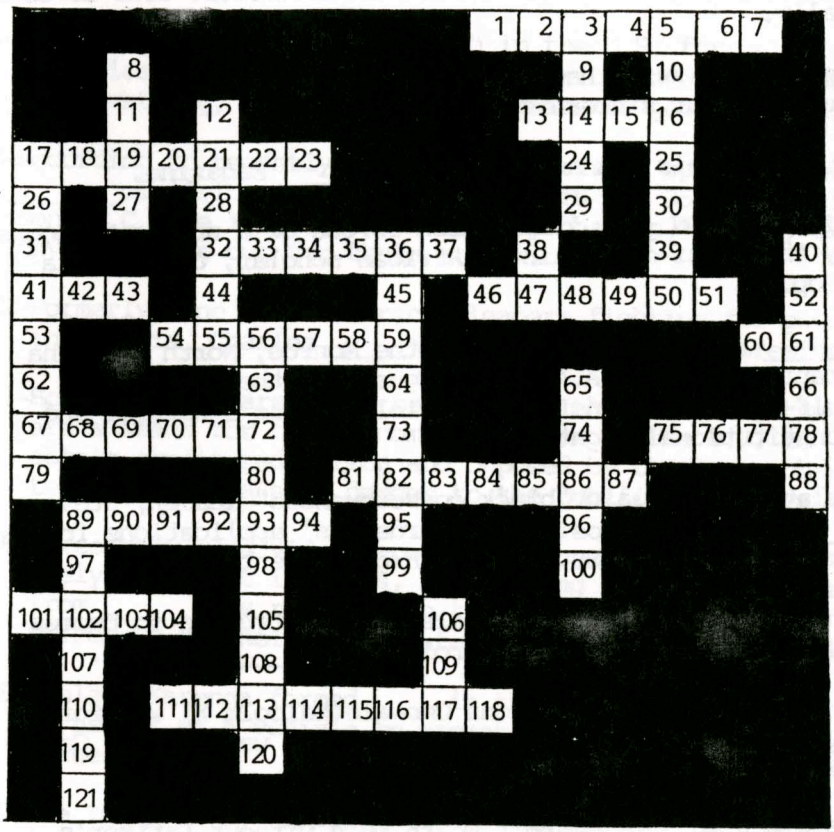
At the present time, in Algeria, people are being massacred. Most of these massacres are being attributed to "Islamic radicals." In Egypt, in just the past few weeks, there have been attacks against Coptic Christians by Muslims. Over the past couple of years, there has been considerable public discussion and debate about whether and to what extent slavery is being being practiced by Arabs in Mauritania, Morocco, and the Sudan against Africans. In the Sudan, a war of seccesion has been raging for years, pitting Africans in the south, who mainly practice traditional African systems of spirituality and Chritianity, against Africans and Arabs in the north, who are mainly Islamic, and have been attempting to subject southerners to sharia(Islamic law).

We are well aware of the fact that the European(including the U.S., Canada, etc.) press has, in addition to an anti-African(and people of color generally) bias, it also has an anti-Arab/anti-Muslim bias. So when we read or see reports in the European-run media about Arab and/or Muslim atrocities, we know to take these reports with the proverbial "grain of salt." But it has not just been the European-run media that have been giving us news about these conflicts in Africa.

As negative as **certain aspects** of Arab and Muslim contact with Africa have been, it would be a grotesque distortion of history for us to put Arabism and Islam on par with Europeanism and Christianity, insofar as harm to Africa is concerned. But self-determination, as it relates to African people on a global scale, means that **we**, as Africans, have to determine our own collective fate and how we're going to get to it. And those of us who are involved in efforts to bring about pan-African solidarity--which, presumably, the African-African American Summit is a part of--have to decide what we mean by "African." Since the European-supremacist system, which made pan-Africanism necessary in the first place, is color-based, our definition of "African" has to include a physical/geneological component. To be considered an African, a person should be able to be identified by sight as an African. He or she should have, to some visible degree, the brown skin, nappy hair, flat nose, etc. that are indicative of African people.

(Concluded on page 14)

PUZZLE



Across

1-For the past several months, Rev. Henry Lyons of the National _____ Convention has been under fire from allegations of financial and moral improprieties.

13-The fight against "environmental racism" often pits a community's need for _____ against its need of protection from pollution.

17-Much of the population of Monserrat has been forced to

evacuate because of the Soufriere Hills _____.

32-Since the police beating and sodomizing of Abner _____, the city of New York has been the site of several public protests.

41-The _____ plays essentially the same role in U.S. espionage and provocateurism abroad as the F.B.I. does domestically.

46-Several lawsuits have been filed against the _____ of Tupac Shakur since his death.

54-W.E.B. duBois was an editor of _____ Magazine.

60-CIVILIZATION _____ BARBARISM is one of a number of books by the multi-disciplinary African scholar, Cheikh anta Diop.

67-_____ Williams, who had led the Monroe, North Carolina chapter of the N.A.A.C.P., argued, in the '50s, that self-defense against racist violence was a natural and Constitutional right.

75-Relatives of slain "black consciousness" leader, Steve _____, are opposing his murderers' applications for amnesty from the South African government.

81-The new film "Hoodlum," deals sith a struggle in Depression-era Harlem, over control of the _____ racket.

89-One of the major questions Omowale(Malcolm X) was forced by his visit to Mecca to struggle with was whether Caucasians were "devils" by _____.

101-Edison's _____ wasn't worth much without Latimer's filament.

111-A set of footprints, said to be 117,000 years old, was recently found near _____ in South Africa.

Down

3-The "_____ lady" is the symbol used to identify hair and skin-care products made by companies owned by Africans.

5-The commonplace desire by youth in the U.S. for _____ gratification is often cited as contributing to drug-dealing, hustling, and other illegal means of getting paid.

8-According to recently released statistics, approximately _____of African men, between ages 18 and 35, in Washington, D.C. are in jail, prison, on probation, parole, or have warrants out for their arrest.

12-Formerly, one of three rebel leaders fighting for power in Liberia, Charles _____ is now that nation's president.

17-School _____ are being promoted by those who say they are a means for the economically poor in the U.S. to obtain quality education and opposed by those who characterize the idea as a danger to the public school system.

36-A recently aired video tape of prison guards, in privately run joint in Texas, brutalizing transfer prisoners from _____ has resulted in the return of several hundred prisoners to their home state.

38-Maulana Karenga formed ____ in the '60s and continues to use it as a vehicle to promote traditional African values.

40-The Independent Feature Project and Viacom, Inc. have established the _____ Parks Independent Film Awards for excellence in screen-writing and directing.

56-_____ Records and Universal Music Group are distributors for Death Row Records.

65-The August 29th _____ across the Golden Gate Bridge coincided with the 34th. anniversary of the March on Washington.

89-In August, the Libyan government sent letters to family members of Pan Am 103 bombing victims, seeking their

support for the trying of the two Libyan suspects in a _____ country.

106-In Kemetic mythology, the Goddess, Hathor, is represented by a _____.

KUUMBA

VENUS

brown skin girl with braids adorned
by beads that click in rhythm
to your fearless strides
legs slender as the trunks of palm trees
seen from a distance
strong as columns supporting roofs of Memphite temples
carrying you from corner to corner on the court
of battle you wage confidently
woman-child with goddess name
long-legged prowler of the court
striking with thunderous swing
panther woman-child stalking
leaping
graceful arms moving like liquid hieroglyphs
and face aglow with cheerful smile
or just as quick to set in fiery single-mindedness
your focus on the thing at hand
the challenge of the game you came
to meet with eager heart
and poise beyond your years
do it
Nubian lady
or like we used to say back in the day
"go on wid yo bad self."

-Mondo

---

commentary(Concl.)

Or he or she should be able to verify, if visible identity is in question, that one or more of his parents or grandparents is/are African. Why? Because, in the war between us European domination, our physical characteristics become a uniform, a target. In this war, those who claim to be our Sisters and Brothers should, like us, be at risk. -Editor

BACK IN TIME

In North Africa, just before the period of Christianity's legal entry into Rome - due to Constantine "the Great" conversion in the 4th century - there were many Hebrew(Jewish) "tribes" that are of indigenous African(the so-called "Negroes") origin. These African Jews, as all other Romanized-Africans of this era, were caught in a rebellion in Cyrene(Cyrenaica) during 115 C.E. against Roman imperialism and colonialism. This rebellion also marked the beginning of a mass Jewish migration southward into Soudan(Sudar in West Africa) along the way of the city of Aer(Air) and into the countries of Futa Jalon and Senegal(Sene-Gambia) which lie below the parabolic curve of the Niger River's most northern reaches, where the city of Tumbut(Timbuktu), Melle (Mali) presently stands. These Jews were divided into two main groups and took separate directions further southward into West and Central West Africa. One group joined the Fulanis of Futa Jalon - from whom the present population of indigenous Africans of Bornu and Kamen, in Nigeria, inherited their "Hebrew(Jewish)" traditions. This indigenous African Jewish penetration from North Africa into the Soudan even reached the borders of Lake Tchad(Chad) in Central Africa.

The indigenouse African tribes, of the Hebrew faith, of Cyrenaica had migrated there by way of Numidia before the defeat of General Hannibal Barca and the conquest of Carthage by Rome in 202 B.C.E. Carthage was re-established by Phoenician mariners who had left the City of Tyre(around today's Middle East) under the leadership of Princess Elissar(Dido) of Phoenicia. The place these mariners, the vast majority of whom were male, first conquered and settled on North Africa's coastline is today call Tunisia - previously Khart Hadas(the New Town) by its original indigenous(so-called "Negro") African population. These mariners, who later on amalgamated with the indigenous Africans of Khart Hadas and other regions around, also defeated other indigenous Africans further west along the coast of North Africa and established the City of Lixus - where presently the Kingdom of Morocco now stands...

Source: AFRICAN ORIGINS OF THE MAJOR "WESTERN RELIGIONS" by Dr. Yosef ben-Jochannan

ANNOUNCEMENTS

The Prisoners Perspective, a newsletter for the general public, writers wanted. There's a new forum for you to share your thoughts, views and experiences on the issues you face as a prisoner or a person. Send your articles to: K. Grote, 173284, 3855 Cooper St., Jackson, MI, 49201-7517.

"LiferTimes" is a publication of Responsible Corrections 2000, Inc. Our objective is (1) to heighten awareness and encourage sober discourse among individuals and groups who are concerned with the state of affairs now existing within many of America's various penal systems; and (2) to stimulate these people as a collective force, to demand more progressive programs and policies from their representatives in government...We will periodically publish announcements, suggestions, commentaries and activities of other organizations and individuals whose respective interest and efforts coincide (and, perhaps, even conflict) in some manner with our own...Contact Responsible Corrections 2000, Inc., PO Box 18835, Baltimore, MD 21206

The FOLUKE Center(See page 5) is located at 813 Bryden Rd. For information, call ADAMH at 614/224-1057.

The Black Community Crusade for Children(BCCC), together with celebrities and community leaders, will host its third annual National House Party day to unite Black Americans in a celebration of self-help and a special evening of hope and commitment on behalf of Black children. On September 26, Black Americans will come together in homes, schools, churches mosques, housing projects and on college campuses in groups of five to 500 to join the BCCC's movement to Leave No Child Behind...Raised by and through the Black community, the money will be used to endow the BCCC and the former Alex Haley Farm, the BCCC's center for spiritual renewal, character and leadership development, intergenerational mentoring, and interdisciplinary sharing and communication...For more information, call (202) 662-3676 or (202) 662-3531; or visit the House Party web site at www.childrensdefense.org/houseparty.html

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Afrikans are beautiful in our own right, rather than at the expense of any other group of people. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

NGUZO SABA(Seven Principles)

Umoja - Unity
Kujichagulia - Self-determination
Ujima - Collective work & responsibility
Ujamaa - Cooperative economics
Nia - Purpose
Kuumba - Creativity
Imani - Faith

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

CENTRAL COMMITTEE

Alaga(Chairman) - Nbasa

Eso/Alakoso Asha(Sgt.-at-Arms/Chairman of Cultural Affairs Committee) - Kenny Walker

Olotu Eko(Education Chairman) - *Mondo

Eleto(Administrative Chairman) - Walid Akil

Akowe(Secretary) - Neb Ankh Amen

Akapo(Treasurer) - Ptah Neferu Ra

Akewi(Librarian) - Nkosi

*HARAMBEE FLAME Editor